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THE
BANNER OF THE COVENANT.

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OF THE

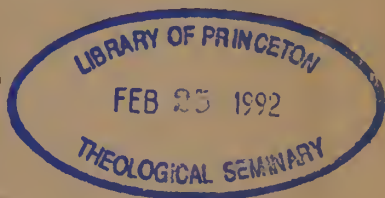
BOARD OF FOREIGN MISSIONS

OF THE

Reformed Presbyterian Church.

For Christ's Crown and Covenant.

1856.



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MAY, 1856.

WHO WILL HELP US?

IN the January number we made an appeal to our readers for contributions to our pages, and in our last issue there is a well-written letter from "A Layman," to which we would earnestly call the attention of our readers as matter worthy of serious consideration. We are not very often heard speaking at great length to the many hundred readers of our periodical, and silently but earnestly asking favors of the widely-scattered friends, who unite not only in sustaining the only organ of communication in our Church, but in giving strength to the missionary cause; and hence we may the more readily be permitted to ask, for a short time, the attention of our numerous readers to a subject of considerable importance, and should the argument of our discourse call forth the required response, we hope a considerable time shall elapse ere we again trouble our readers with an appeal on this subject. It must have been apparent, for some time, to every reader of the Banner, that we have been laboring to place it in a high position "on the broad and busy platform of the periodical press,"—to make it a welcome and instructive guest to the home circle—a friend whose approach is looked forward to with pleasing anticipations,—to make the Banner a messenger, from the words of whose errand each and every member of the household will find a word to instruct as well as entertain. This, we say, has been our endeavor for a length of time; but more especially since the commencement of the present year, when we donned our holiday attire of new style, new paper, and new type; all we required is the same as the burden of our present appeal.

NEW MATTER.—Fathers and brethren in the ministry, we ask *you* to write for the Banner. Trust us, you will find it a pleasing task to sustain with your most able pens the periodical of our Church, whose sole resource of original matter, must of necessity almost be confined to the limits of her own pale. Your positions as ministers, professors, and pastors, in different and widely-scat-

tered sections of our land, form a reason why the Banner should claim as a right the benefit of your correspondence. If you were thus to favor us, with what likeness to a kindly home letter from divided friends would the Banner come to you. The pastor of the little flock so far off among the prairies of the distant West would find a glad story to tell of the prosperity of some church in the East to his congregation. Words of comfort and good cheer from the strongholds at home should, through our pages, wing their way to the wearied hearts who are fainting under the pioneer work in bleak Nova Scotia and torrid India. Lessons of advice and counsels of wisdom should here find a place, and, like bread cast upon the waters, travelling far and wide, they may on many a heart exercise an influence for good, when the hand that penned them is chilled in death, and the spirit that uttered them receives its reward at the Throne of God.

“But,” we hear some one saying, “we really have not the time to devote to the Banner that the composition of articles, that in all probability will be critically read, demands; and we think that the editor, in so large a place as Philadelphia, the strong fortress of our Church, can find plenty of competent persons to write for him.” We know well from our own experience that the time of our pastors is much occupied with the duties of their sacred calling; but yet the hardest worker in the field of labor among you all, we care not where, can find as much time as he who has so much labor in conducting it. He is probably in visitings as often, in labors as abundant, as many of you, and the pastor of a growing congregation that demands very much of his time; yet for the good of the Church, and without any pecuniary interest whatever, he finds time not only frequently to write for the Banner, but to *work* for it, regarding its interests and the interests of his Church to some extent the same thing; and surely, dear fathers and brethren, you can, in all that long period of thirty days, find some little moment in which you can waft some stray waif of thought to our pages. To those of our brethren who stately write for us, we return, in the name of the Foreign Missions of our Church, our sincere thanks, earnestly desiring that they may “never weary in well doing; for in due season they shall reap, if they faint not.”

There are many reasons we might assign why our ministers should endeavor to make our periodical attractive to the people throughout our own and sister churches, and thus promote largely its circulation and its usefulness. One we would only hint at, as we spoke of it in a previous number—the power of the press as an instrument for good. In previous ages the pulpit was the principal and to many the alone place where the minister could gather the attention of the people, and inculcate religious truths; since the discovery of the art of printing, the press has been a handmaid to the pulpit, and many of the fathers have used it to the glory of God and the salvation of immortal souls. It is true, it has also been made an instrument of destruction, hurling the shafts of death through the community, and never more so than at present, when

our land is filled with yellow-covered literature, poisoning the fountains of life, insinuating itself with its vivid imagination—its glowing style—its wild and sometimes life-like description—its enchanting scenes—its thrilling stories—its hairbreadth escapes—its frightful adventures—its choicest verbiage, yea, and not unfrequently its attractive form—until the unsuspecting have become an easy prey to the charms of the destroyer, sleep in the lap of this Delilah, and are shorn of the locks of purity and virtue, and lost by the power of this enemy.

But while the unsanctified of this and other lands use the press for such purposes, let us rejoice that, in the hands and under the control of the friends of Jesus, it may be made the instrument of not only stemming this mighty current of evil, but of drying up its fountains, by sending forth a counter power in the diffusion of such thoughts as may speak, and wield such a voice that evil, even with its tinselled and golden dress, may hide its head as ashamed, and truth—mighty truth—rise in its giant form, and vindicate its strength. And then, in addition to this, printed truth will live. Our ministers *may* not all be bookmakers, and by that means speak after they are dead, and where they are not in *propria persona*; but they *might* all speak through the periodical press, and preach the Gospel of Christ to our thousands of readers. Who will aid us in spreading the savor of a Saviour's name? Another, and we simply mention it, that every new subscriber gives the sum *annually* of seventy cents to the cause of missions. This, of itself, should recommend the duty of personal effort on behalf of the Banner to your serious consideration. The more attractive the Banner becomes, the more will its circulation increase; and we are convinced there is not a minister in our Church who has not the cause of Missions at heart. Here, therefore, is a way in which every one can show his love for the cause, and give it a helping hand, besides having the conviction in his own mind that he has seized upon every opportunity for doing good. Leaving this thought with you, we turn to another class from whom we would solicit contributions.

On the eldership, the young men and ladies of our Church would we call, desiring to see some of those delicate buds of thought that may bloom in relieving beauty among the more sombre of our leaves. As the grandeur and beauty of the shady summer woods depends not entirely on the majestic oak or stately pine, but is aided by the blossom of the lowly shrubbery that clusters around their base, so with our pages,—the oak, with root of deeply-seated thought, may stand boldly front, waving its widely-spreading branches of powerful argument, yet is the sacred tree all the fairer for the beauty of the twisting, clinging mistletoe that twines around it, until its fragrant leaves are lost among the shady recesses of its giant support. To our ministry we more especially look for what we may emphatically term our heavy matter; but there is always an invitation extended, and room to be found in the Banner, for the prettily-written sketch, the touching narrative, or the sweet

strain of poesy. We know very well that many of the gems that sparkle in many of the leading religious magazines of our country are tones of music harped by the pure touch of fair minstrelsy. Why, then, should we, in our field of action, be deprived of the fairest flowers that shed a fragrance on our day of toil? Then write for us, all ye who wield a pen of power and beauty, of deep thought, or delicate imagery; write for us, and aid us in our work. It will be seen, by a reference to the letters from India in the present number, that the brethren there intend, even more so than formerly, to write for us, and make the Banner still more interesting. It is already doing a good work: but why may not its usefulness be increased? Will not each congregation increase the number of its subscribers? Will not the ministry and membership write for its pages? We ask not simply as the editor, but in the name of the Executive Committee of the Board of Foreign Missions—in the name and for the sake of our beloved brethren, Campbell, Caldwell, Woodside, Herron, and Calderwood, in whose sustenance in laboring for Christ among the heathen the Banner is bearing a share; yea, and more for the sake of that Saviour, who died that we might live, to whom the heathen shall be given for an inheritance, and the uttermost parts of the earth for a possession, for whose crown and covenant our Banner is unfurled. We ask, who will help us?

ADDRESS DELIVERED BEFORE THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, PITTS- BURGH, MAY, 1855.*

BY APPOINTMENT OF THE PRESBYTERIAN HISTORICAL SOCIETY.

HISTORY is an *account of the development of the divine plan*. He to whom are "known all his works from the beginning of the world," has arranged in infinite wisdom the order, the connection, the various relations which subsist among all events, so that as causes or effects, as antecedents or consequents, they manifest his constant supervision and superintendence, and prove that there is an ever-acting, an all-controlling God.

As all things are thus predetermined and prearranged by God, we may assume that whatever occurs, God designed to occur, and that he meant it should occur in the precise manner in which it does occur. And when we notice how events are connected together, mutually affecting one another, we may discern the existence of the relation of cause and effect as really as we may observe it among physical objects. The cause of an empire's fall may be traced to the moral condition of its people. The prosperity of a community may be ascribed to the observance of the principles of sound social order. Thus "righteousness exalteth a nation, while sin is a reproach to any people." The existence of a general sentiment, whether good or evil, may be traced to a single individual. The word, the act, of one man, often decides the most important issues.

* Published by direction of Synod.

A mother presents her infant son to the representatives of a nation, which had risen up against the authority of its sovereign, and feelings of loyalty and legitimacy, as well as sympathy and confidence, seem to incline the people to accept the proffered king; but one man cries out "it is too late," and the younger dynasty of the Bourbons is dismissed to the exile to which the older had been consigned. Yet in all, he who "turneth the heart of man as the rivers of water," controls every movement, and causes all to effect his own purpose; and even when the design of man may be to oppose the will of GOD, He whose "counsel shall stand, and who will do all his pleasure," brings good out of evil, order out of confusion, and light out of darkness. He makes "the wrath of man to praise Him, and doeth according to his will in the army of heaven, and among the inhabitants of the earth."

We should endeavor to ascertain what may be the more immediate, and what the more remote objects which the great Ruler of the Universe has in view. As "He has made all things for himself," his own glory, than which no object can be conceived more suitable, is the supreme end of all things. But there may be minor and subordinate objects, which are connected with the greater end, as producing or affecting it, while these also may themselves result from the operation of various causes. We may thus arrange and systematize all things, so far as our limited knowledge and comprehension may enable us, and so observe in the history of the world as much as in astronomy, or geology, or any of the kindred sciences, the power, the wisdom, and the goodness of GOD. Thus history, instead of being a collection of isolated facts, without order or connection, will present a beautiful arrangement of causes and effects, and while it proves that GOD has not forsaken the earth, or left man to the sport of his own caprice, it will demonstrate that He who has made and who preserves all things, retains in his own hands the reins of government, and accomplishes the purposes of his infinite wisdom. While history otherwise viewed is all confusion, thus considered it displays celestial harmony and order. We need but to obtain the proper stand-points, and we shall see how admirably all has been arranged. To a spectator on our earth, the heavenly bodies appear to have no order in their motions. Their course is sometimes direct, sometimes retrograde; their paths cross and intertwine in the most intricate manner. But if we could view these planets from the sun, we should observe that they all revolve in beautiful order around their common centre. And were we able to survey the universe from that star, to us so small as to be scarcely visible, which has been supposed to be the great centre of creation, we would doubtless find the luminaries which to us appear to have no regularity or order, advancing in beautiful array in their proper orbits, displaying in all their movements that perfect harmony which was the ideal of the ancient philosophers, when they called the universe Kosmos, because it was arranged with so much order and beauty. In studying history, we shall find that some events stand forth with so much prominence, as to make them

like central points, with which other events are connected as planets with their suns. The great centre of all is GOD himself, and though we may not know enough of the connection of events, to see *how* all things tend to produce his glory, yet we cannot doubt that as truly as our earth revolves around the sun, or our system revolves around Aleyone, so truly do all things find their great central controlling power in Him. It would be an interesting and not unprofitable study, to direct our attention to the history of our race before the Christian era, especially as recorded in the Old Testament, where alone we find the great truths to which we have referred, observed and regarded, and which in fact is really composed on this plan. But we propose on this occasion, to refer rather to the history of the Christian Church, as developing this principle. The Church, the object of the eternal love of God, the purchase of Christ's blood, the habitation of the Holy Spirit, is the great instrumentality by which the Divine glory is displayed in the world. It is GOD's design, "to make known to principalities and powers in heavenly places *by the Church* his manifold wisdom," and all things which occur, have a bearing more or less direct on her position and interests. In the commencement of her history, she was an element but little noticed, but there is reason to believe that her importance is now better appreciated, as we find how the history of world is becoming more and more absorbed by and identified with hers. She is "the stone cut out of the mountain without hands," which is yet "to fill the whole earth."

If we were to consider the history of the Church in this way, we would notice some of the great events which stand forth with so much prominence as to constitute distinct epochs. Thus:

1. The Edict of Milan, issued in 313, by Constantine, in favor of the Christian religion; the result of causes in operation for three centuries, and producing the *establishment of the Church*.

2. The Edict of Phocas, in 606, declaring the Bishop of Rome Universal Bishop, and giving a formal constitution to the Papal supremacy; a period which we may term the *corruption of the Church*.

3. The Irruption of the Saracens, the Northmen, the Slavonians, and the Hungarians, which came to a head in the commencement of the 10th century, terminating a period which may be called the *depression of the Church*.

4. The Fourth Council of Latran, 1215, when transubstantiation, auricular confession, and several of the prominent errors of the Papal system, were formally sanctioned, and the Inquisition was established, closing a period which we may term the *preservation of the Church*.

5. The Reformation in the commencement of the 16th century; the consummation of a period which may be termed the *struggles of the Church*.

6. The *adjustment* made after the battle of Waterloo, 1815, closing a period which may be designated the *revival of the Church*.

7. The *great victory* of true religion at the battle of Armageddon; a period, of which but a small portion has yet elapsed, and which may be termed the *triumph of the Church*.

If time permitted us to consider, in regard to each of these periods, the *organization* of the Church, the *instrumentality* which was employed, the *opposition* encountered, and the *progress* made, we would discern the evidences of a Divine wisdom in the plan, and of a Divine power in its execution, which would demonstrate that the events which have occurred did not take place by chance, but were all arranged and all effected by an Almighty GOD. The history of the Church, thus studied, would present a beautiful system,—each event in its proper place, as a star related to its central sun, would show forth the glory of Him who formed the plan, and who executes so perfectly his own design. In place of being wearied with a mass of isolated facts, we would feel refreshed and delighted, as we noticed how each event brought its tribute to the praise of Him to whom is given “all power in heaven and on earth,” and “in whom are hid all the treasures of wisdom and knowledge,” “whose kingdom ruleth over all.” The soul would be exhilarated and invigorated; faith, hope, and love would be excited and increased; and the believer in CHRIST the Mediator would be thus prepared for work and warfare, in the service of his Divine Master. We would find that the events of history, when thus studied,

“As gentle gales,
Fanning their odoriferous wings, dispense
Native perfumes, and whisper whence they stole
Those balmy spoils. As when, to those who sail
Beyond the Cape of Hope, and now are past
Mozambique, off at sea, northeast winds blow
Sabean odors from the spicy shore
Of Araby the Blest. With such delay,
Well pleased, they slack their course; and many a league,
Charmed with the grateful smell, old ocean smiles.”

It is not our intention, however, to enter into any discussion of the history of the Church in general. We may look from without at the walks in the garden, but we do not pluck even a single flower. Were we to allow ourselves to linger, we would not know when, or where, or how to stop. It is safest entirely to refrain.

You are aware, fathers and brethren, that this Address has been occasioned by the appointment of the Presbyterian Historical Society,—an institution formed, a few years ago, with the design of increasing, preserving, and diffusing the knowledge of Ecclesiastical History, especially as it is connected with the Presbyterian Church in all its various departments. In such an object our own Church will undoubtedly feel an interest, and she is able to contribute much to promote it.

A Father of our Church, now entered into his rest, was once asked, “*To what branch of the Church he belonged?*” “*To none,*”

was his reply. "What!" was the rejoinder; "I thought you belonged to the Reformed Presbyterian Church?" "I do," said Dr. McLeod; "but the Reformed Presbyterian Church is not a *branch*—it is a *root*." We do lay claim, as a Church, to an ancient and honorable lineage. We have a noble ancestry,—we trace back our origin to apostolic times and apostolic men. As was observed a few days since, on the floor of this Synod, the Reformed Presbyterian Church has never been guilty of *schism*. Others with whom, in various periods of her past history, she has been associated, may have left the organization she has maintained, or the principles which she has ever avowed and cherished; but she, herself, has made no secessions, but occupies essentially the same ground that she has ever done,—contending earnestly for the faith once delivered to the saints, and applying to various circumstances, as they occur, the great principles of truth contained in the complete and perfect law of GOD.

In referring to the history of our own Church, we go back to the early introduction of Christianity into Britain. From some peculiarities in the worship which prevailed in the early British churches, it seems most probable that the Gospel was first brought to Britain from Lesser Asia, and by disciples of the Apostle John. In the southern part of the island it soon became generally diffused under the rule of the Roman governors; but it was not till the beginning of the third century that it spread to much extent in Scotland. The followers of CHRIST were called *Culdees*, a term signifying either the *worshippers* of GOD, or the *servants* of GOD. They had a Presbyterian form of government and worship, while they maintained in great purity the doctrines of evangelical religion. St. Patrick, whose original name was Succathus, was a Scotchman by birth, and a Culdee, and by his instrumentality the Gospel was widely diffused in Ireland in the fifth century. Ireland was the native land of Columba, who was born at Letterkenny, and became, during the latter part of the sixth century, the great evangelist of Western Scotland, and founded at Iona a seminary which was for several centuries not merely, as Johnson calls it, "the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefit of knowledge, and the blessings of religion," but also, by its missionaries, the instructor and evangelizer of many parts of England and Ireland, and Continental Europe. The Gospel was widely spread in the British Isles before the Papacy was introduced there; and when Augustine came to England, at the end of the sixth century, as the missionary of Gregory the First, he found that the British Churches had a much purer form of religion than that which he maintained. By force and fraud Rome endeavored to extinguish the light of truth, and at length gross darkness seemed to have covered the land. But beneath the ashes the sparks were still alive, and there is reason to believe that the LORD JESUS was never without a witness for his cause. When the Reformation was announced in Scotland, it was hailed with joy, and rapidly embraced. The Papal authority was disowned by the entire

nation in 1560, and a solemn obligation, called the National Covenant, was taken in 1580 by the highest officers of the State, and afterwards by the people generally, in which all allegiance to Rome was disavowed, and the pure doctrines of the Bible were declared to be the national faith. This was the First Reformation, the reformation from Popery. When the attempt was made to bind the yoke of Prelacy on the reluctant nation, this covenant was renewed with such additions as were considered suitable; and when, in 1643, the noble effort was made to unite England and Ireland with Scotland in the profession of the same evangelical system of religion, the Solemn league and covenant was prepared as a bond of union for the three kingdoms, in the "common cause of religion, liberty, and peace." As the Protector considered the Presbyterians of Scotland unfavorable to his government, they were not allowed, during his administration, the full exercise of their religious principles; and while the treacherous Charles II, and the bigoted monarch who was the last of the Stuart dynasty occupied the throne, the Church of Scotland was crushed to the earth. When the Revolution settlement, in 1688, annulled the oppressive laws by which she had so long and so severely suffered, the hopes of many were strong that the time to favor Zion had now arrived. But the influence of a corrupt clergy and an ambitious and worldly aristocracy was unfavorable, and the attainments of the Second Reformation were ignored. Some to whom these had been most dear, and who had perilled life, and sacrificed almost everything to maintain them, were compelled on conscientious grounds to refuse to accede to the Establishment, and continued to maintain the principles and occupy the position of genuine Covenanters. Without any minister for sixteen years, with only one for twenty-seven years, they yet held fast their integrity, and maintained their honorable position. At length, in divine Providence, they obtained such an accession of ministerial strength as to make it practicable to form a Presbytery, which was constituted at Braehead in 1743. From that time they have continued slowly yet constantly to increase; their candlestick has not been taken out of its place, and more and more rejoice in the light of its pure and cheering beams.

From Scotland, Ireland, and from both, our own land received the system and organization which as a Church we hold. In the times of persecution numbers of the Covenanters were banished to New Jersey and other parts of the seaboard of the United States. These persons and their descendants, with accessions by immigration from our fatherlands, formed the nucleus of our Church in this country. A considerable number were found about the middle of the last century in Lancaster County, Pennsylvania, and being joined by Rev. Alexander Craighead, a minister of the Presbyterian Church, they renewed, on the 11th November, 1743, the covenants which their fathers had taken in Scotland. We have in our possession a pamphlet, published shortly after, giving a full account of this interesting event, and we have heard a venerable elder* of our own Church mention that he had received a correspond-

* The late Mr. John McKinley, of the First Reformed Presbyterian Church, Philada.

ing statement from one who was present on the occasion. The scene of the transaction was probably the place in Middle Octorara, where Alexander Craighhead's church was afterwards erected. This building was demolished a few years since, to give place to the neat and commodious edifice in which the Associate Congregation, under the care of Rev. Mr. Easton, now worships. It stood upon a tract of one hundred acres, said by tradition to have been given to the Covenanters more than one hundred years ago, by the Proprietary government of Pennsylvania. The ground rises from each side of a small rivulet, and a road runs between the two churches now erected, the Secession and the Presbyterian. Adjacent to the former is a graveyard, containing the tombs of many of extreme old age in the generations of the past, as well as of later years. On the other side of the road is the Presbyterian Church, in which you can yet trace the walls and windows of an older structure, though modern improvements have altered the plan and form of the building. Close at hand is another graveyard, where may be found a tombstone, now broken, and which, unless soon repaired, must cease before many years to be a memorial of the honored man who sleeps beneath. It bears the following inscription:

Here lies the body of the Rev. JOHN CUTHBERTSON, who after a labor of about forty years in the ministry of the Gospel, among the dissenting Covenanters of America, departed this life 10th March, 1791, in the 73d year of his age. Psalm 112 : 6, "The righteous shall be held in everlasting remembrance."

Mr. CUTHBERTSON was sent to this country from Scotland, in 1752, in reply to urgent applications for ministerial assistance made by the Covenanters left destitute of the public ordinances by the removal of Mr. Craighhead. It was by him, in connection with Messrs. Martin, Lind, and Dobbin, that the Reformed Presbytery was first constituted in this country in 1774.

As Alexander Craighhead sustained an interesting position in connection with the Reformed Presbyterian Church in this country, some account of his history may be considered appropriate on this occasion. Our information on the subject is derived from various sources. We have consulted Dr. Foote's valuable and exceedingly interesting work, entitled "Sketches of North Carolina," published in New York, 1846. We have also, by the kindness of the author and of the officers of the Presbyterian Historical Society, been permitted to make use of a series of memoirs of Presbyterian ministers, prepared by that zealous and indefatigable religious antiquarian, Rev. Richard Webster, which is yet in MS., and forms a part of the collection of the Historical Society, but which we earnestly hope may before long be published. We have also in our possession the pamphlet already referred to, which bears the title "A renewal of the covenants national and solemn league, a confession of sins and engagement to duties; and a testimony, as they were carried on at Middle Octorara, in Pennsylvania, November 11, 1743, together with an introductory preface, reprinted in the year MDCCLVIII." In the Philadelphia Library, No. 788 D, is to be found among other tracts, one in an incomplete form,

bearing the title "Animadversions on the reasons of Mr. Alexander Craighead's receding from the Judicatures of this Church, together with its Constitution, by Samuel Blair." To this, along with others on the same side of the question, Craighead replies in the introductory preface already mentioned. Mr. Webster states that "Alexander Craighead was probably the son of the Rev. Thomas Craighead, and may have been born in this country. He appeared before the Donegal Presbytery, January 5th, 1734, and was licensed October 8th. He was sent to Middle Octorara, and 'over the river,' being the first to whom that duty was assigned. He was called April 9th, 1735, to Middle Octorara, the people promising £60, and declaring their ability to raise £71. He was ordained on November 18th.

"Being a zealous promoter of revivals, he accompanied Whitefield while in Chester County, and they made the woods ring as they rode, with songs of praise.* He carried the Gospel to the people of New London in opposition to the wish of the minister, session, and most of the congregation. A part of his flock complained of his introducing new terms of communion, requiring them, when having their children baptized, to adopt the solemn league and covenant. He was also charged with denying that ministers should be confined within the bounds of one congregation, but should roam as Evangelists, and with excluding from communion one who seemed opposed to the new methods. The Presbytery came to his meeting-house in December, 1740, to adjudicate the case. He was preaching from the words 'They be blind leaders of the blind.' It was a continued invective against the Pharisee preachers and the Presbytery, as given over to judicial blindness and hardness. 'He railed on Mr. Boyd.' The people were invited at the close to repair to 'the tent' and hear his defence which was read by David Alexander and Samuel Finley. The Presbytery, though summoned to hear it, remained in the church, and were proceeding to business, when the people rose, and in a tumult and with railing compelled them to withdraw. When they met next day, he with his coadjutors appeared, and having read the defence from the pulpit, he declined their jurisdiction, because they all were his accusers. They suspended him, but resolved that if he should signify his repentance to any member, a meeting should be called at once to consider his acknowledgment, and take off the suspension. He sat in the next Synod, and they having ended the first week in considering his case without coming to any decision, the protest was introduced on Monday, and separated the conflicting parties. Some of his people respected the sentence of the Presbytery, and forsook him; he asked the Presbytery just before the rupture to see to it that these persons fulfilled their engagements to him.

"He separated from the Brunswick party at the first meeting of the conjunct Presbyteries, because they refused to revive the

* Whitefield, after preaching at Willington (Wilmington), rode toward Nottingham, with Tennant, Craighead, and Blair, accompanied by many from Philadelphia, most sweetly singing and praising God, May 13th, 1740.—GILLIES.

solemn league and covenant. Soon after he published his reasons for leaving this connection, putting forward as his prominent inducement, that neither Synod nor Presbytery had adopted the Westminster standards by a public act. Blair replied to him. Gilbert Tennent lamented his party spirit and censoriousness. Craighead addressed the Reformed Presbytery in Scotland, declaring his adherence to their views and methods, and soliciting helpers. He issued a manifesto, setting forth his opinions, to draw together all who held the like sentiments.

“Thomas Cookson, Esq., one of his Majesty’s justices for Lancaster County, appeared before the Synod of Philadelphia, May 26, 1743, and in the name of the governor, laid before them a paper to be considered. All other business was at once deferred, and the paper with an accompanying affidavit was read. The Synod unanimously agreed: That it is full of treason, sedition, and distraction, and grievous perverting of the sacred oracles to the ruin of all societies and civil government, and directly and diametrically opposite to our religious principles, as we have on all occasions openly and publicly declared. We hereby declare with the greatest sincerity that we detest the paper, and with it all principles and practices which tend to destroy the civil and religious rights of mankind, or to foment and encourage sedition, dissatisfaction with the civil government that we are now under, or rebellion, treason, or anything that is disloyal. If Mr. Alexander Craighead be the author, we know nothing of the matter. He has been no member of our Society for some time past, nor do we acknowledge him as such, and heartily lament that any man that was ever called a Presbyterian should be guilty of what is in this paper. Dickinson, Pemberton, Alison, and the moderator Carrol, prepared an address to the governor. It was presented to him with a copy of the minute, by Andrews, Cross, and Catheart.*

“His success in forming praying societies is not known. No minister came from Britain to his assistance. In 1751 he applied to the Anti-Burgher Associate Presbytery in Scotland. But though the ministers were directed by the Presbytery to go in answer to his appeal, they failed to comply.

“He is said to have removed to Windy Cove on Cow Pasture River, in Augusta County, Virginia, in 1749 (Dr. Foote’s Sketches of Virginia), but it was probably not till after the ill success of his second application to Scotland. ‘A large buttonwood tree’ (says the Rev. S. Brown, of Windy Cove, Va.), ‘close on the river bank, marks the site where stood his humble cabin. About half a mile above stood his little log church; nothing now remains of it but a few stones of the back wall of the fire-place, amidst a thick grove of pines. He and his people went to the house of God fully equipped to meet any attack of savages.’ He joined the New Castle Presbytery before the fall of 1754. On Braddock’s defeat his congregation fled from the frontier, and a portion settled

* The governor’s communication, and the reply to it, may be found in the Pennsylvania Gazette, June 9, 1743, Philadelphia Library.

in North Carolina. He met with Hanover Presbytery, Sept. 2, 1757, and in January was sent to Rocky River, in North Carolina, and to other vacancies. He was called in April to Rocky River, and Richardson, on his way to labor among the Cherokees, was directed to instal him.

“He died March, 1760, leaving behind him the affectionate remembrance of his faithful, abundant, and useful labors. He is said to have been a prey to dejection of spirits, as was also his relative, John Craighead, the pastor of Rocky Spring, Pa.

“The first numerous settlement between the Yadkin and the Catawba, was three miles north of Charlotte. In 1750 there were no white inhabitants, but they poured in so rapidly that in 1756 the church on Sugar Creek was formed. Here was Craighead’s home and his burial-place. No stone marks his grave, but it is known by two large sassafras trees, which grew, it is said, from the sticks being thrust into the ground on which his coffin was borne to the grave.”

It was at Charlotte, in Mecklenburg County, North Carolina, that the first declaration of American Independence was issued. The convention which formed it was composed of the members of Presbyterian churches which were collected around the settlement made by Alexander Craighead, by whose influence in a great measure their principles, both religious and political, were formed. This declaration was issued on the 20th of May, 1775, and besides being extensively published in various parts of the country, a copy was forwarded the representatives of North Carolina in the Congress then in session in Philadelphia. As yet, hopes were entertained that a dissolution of the connection of the colonies with the mother country was not inevitable, and hence the declaration was not adopted, but it undoubtedly prepared the way for the declaration of July 4, 1776, which bears in some passages so remarkable a similarity that it can scarcely be doubted but that the former was used in the composition of the latter. To present this resemblance we quote the 2d and 3d resolutions of the Mecklenburg declaration: “That we, the citizens of Mecklenburg County, do hereby dissolve the political bonds which have connected us with the mother country, and do hereby absolve ourselves from all allegiance to the British crown, and abjure all political connection, contract, or association with that nation, who have wantonly trampled on our rights and liberties, and inhumanly shed the blood of American patriots at Lexington. That we do hereby declare ourselves a free and independent people; are, and of right ought to be, a sovereign and self-governing association, under the control of no power other than that of our GOD and general government of the Congress, to the maintenance of which independence we solemnly pledge to each other our mutual co-operation, our lives, our fortunes, and our most sacred honor.”

When the history of the American Revolution shall be fully investigated, it will be found how much our country owes to the principles for which the Martyrs of the Covenant contended to the

death in their native land, and which their descendants brought with them to this western world. Those who had adopted these principles were prepared at once to renounce the government of Britain, and to establish a republic. In the struggle which effected our emancipation they were found, without we believe any exception, on the side of liberty and independence, and fighting as bravely for American freedom as their ancestors battled for "a broken Covenant and persecuted Kirk."

We refer to these things to show that we, as a Church, should take an interest in the Presbyterian Historical Society. We may furnish means to illustrate our own early history, and by the facilities which it affords we may make known more generally and more formally the history and the principles of our own department of the Church. It is desirable that these should be better understood. With a *name* which admirably designates our Calvinistic principles as a *Reformed Church*, and our *Presbyterian* discipline and government; with principles which we believe to be eminently scriptural and intimately connected with the divine glory, and the welfare of mankind; with opportunities for extending our influence and increasing our usefulness, it is a subject of surprise that we have yet done so little. Our light has been hid under a bushel—we should place it on a candlestick. The days of persecution, when we were obliged to seek the most remote secrecy and to shun the public gaze, are happily ended, and it becomes us now to look forth upon the world, to go abroad through society, to apply our principles in such a way as will operate most powerfully for good.

After Craighead's removal to the South, the Covenanters were left destitute of the administration of the public ordinances. At length they received assistance from Scotland and Ireland, and Messrs. Cuthbertson, Lind, and Dobbin came to help them. When the Associate Reformed Church was organized in 1782, they were left with only a single Minister, and he in the remote South. About ten years before the close of the last century Rev. Mr. Reid, of Scotland, visited this country, and by him probably were laid the foundations of the Reformed Presbyterian Churches in New York and Philadelphia. About the end of the century a Presbytery was formed, and shortly after four young men, Thomas Donnelly, Alexander McLeod, John Black, and Samuel B. Wylie, were invested with the Ministry, by whom the foundations of our Church were again laid, and who lived to see the superstructure rise high above the ground; and although a part was afterwards thrown down, yet it is to be hoped that ere long the breach may be repaired, and the Reformed Presbyterian Church of both Synods be united in the same ecclesiastical organization, as both are already one in the great principles of doctrine, discipline, and order, which they maintain.

We have thus hastily sketched the history of our Church to show how her present is connected with her past, to indicate that she may justly claim a long and noble ancestry, and that while small

among the tribes of Israel, she has yet been consistent and faithful in maintaining the testimony of JESUS. Her foundations were laid by apostolic men; her witnesses have, in all ages, held forth the word of life; she has had her martyrs, who have not counted their lives dear to them, for CHRIST'S sake and the Gospel's; she now occupies the same position essentially as she ever did, having only made such changes and modifications in the application of her principles as the Providence of God suggested to be suitable, in the various relations and positions in which she has been placed. She still contends earnestly for the faith once delivered to the Saints, and we may hope that as the light increases, as the strength and power of Christian sentiment become developed, that the great features of her system, which she has maintained in the midst of danger and disgrace, will be accepted and avowed by all who love the Saviour, and that she may find occupying the same position, and standing by her side, and ultimately coalescing with her organization, the enlightened, the liberal, the Bible-loving and the Bible-obeying of our land, and of every land. It is not because she is the Church to which we belong that we thus speak. Such ecclesiastical pride we would not dare to indulge in, even if it were not utterly repulsive to our souls. But it is because we do believe that her principles are the principles of the Bible, and hence that they must ultimately prevail, over all opposition, and become universally embraced. There are events in the past which foreshadow what we may expect in the future. History shows us that America owes much of her Christianity and her free institutions to the Puritans and the Covenanters. England sought for the assistance of Scotland in the assertion of her religious system, and the maintenance of her civil rights. From the Wickliffites of England, at an earlier period, the Martyr Confessors of Bohemia derived their knowledge of the truth. The Missionaries of the Culdee Church were active and successful in the diffusion of the Gospel on the continent of Europe, and the first Christian minister, who visited America about four hundred years before Columbus crossed the ocean, was probably a Culdee. If the lines of connection could be traced, it might be found that as we can unite the reformer, Zuingle, with the Culdee, Gallus, and Jefferson, the expounder and asserter of the principles of our American liberty, with the men of the second Scottish Reformation, so we might also discern that a Seward who has maintained so boldly the Covenanter doctrine of "a higher law," and a Kossuth, who has so eloquently presented similar principles, both derived their light from the sacred flame which our ancestors so carefully cherished. At all events, it is from a common source that all truth does come, and whether or not those who maintain it may walk with us or may have another pathway we do rejoice, and we will rejoice, when we find that the noble and the good unite with us in the declaration of those principles for which our fathers bled, and which we hold so dear. In the investigation of these subjects, which are not matters merely of theoretical value or literary amusement, but which have a bearing on the best interests of the Church and the world, the Presbyterian Historical Society will

prove a valuable auxiliary. Though the rays of light concentrated from various sources on some points now so obscure, the facts of a case may be ascertained. We should contribute that we may receive. We have something to add to the common stock. If we retain it, it may be lost; but if we unite it with what others have collected, it may be preserved. Already the Society has collected many documents of interest, which its members may make use of for the general good, and our co-operation would be not only beneficial to others, but serviceable to ourselves.

But not merely in our history and our principles do we find reasons for this co-operation: our *present position* also suggests its propriety. Amidst all the efforts made either to absorb us or to amalgamate us, we still remain a distinct family in the household of faith. We are conscious that we do cherish feelings of love and liberality towards Christian brethren of other denominations: that we are already in practical union on many points: that we can and do co-operate harmoniously and usefully in the great benevolent movements of the age: and we feel sure that if we wait we will find that those with whom we would love to be united ecclesiastically will continue to come nearer and nearer, until they and we will find ourselves together. In the meantime we are bound by our solemn covenant engagement to "endeavor the reformation of religion in doctrine, worship, discipline, and government, according to the word of GOD and the example of the best reformed churches, and to bring the churches of GOD to the nearest conjunction and uniformity in religion, confession of faith, form of Church government, directory for worship, and catechizing, that we and our posterity after us may as brethren live in faith and love, and the LORD may delight to dwell in the midst of us." (Solemn league and covenant.) We hold principles which we believe, in this age and especially in this land, would act powerfully for good if they were properly announced, and widely promulgated. And while the Presbyterian Historical Society is not to be considered as an organ or agency to promote any sectarian interest, yet so far as the *truth* may be promoted by the publication of documents or discussions relating to the organization, the history, or the distinctive principles of any of the members of the Presbyterian family, we have no doubt that it will be found a valuable auxiliary. It is our duty to embrace the opportunity it presents on the basis of equal facilities offered to all who will co-operate on the terms of its constitution.

And here, perhaps, it might not be out of place to refer to the peculiar distinctive standing of the Reformed Presbyterian Church; the great principles which she maintains, and the reasons why she has hitherto retained her separate organization. We might allude to her position on the subject of CHRIST'S headship, on covenanting, communion in the sealing ordinances, on Psalmody, on slaveholding, on secret societies, but we feel that this would occupy too much time, and that on the present occasion it might be regarded as superfluous. We merely observe that it would tend much to

promote and preserve uniformity of principle and practice among ourselves, to secure our stability and union, and to impress with force and distinctness those who surround us, if we were to have such an exposition of our history and our peculiar principles. When these shall be examined it will be found, that the views of the fathers of the Second Reformation were liberal yet firm, accurate yet comprehensive. In the times of persecution our church was compelled to adopt some usages which in the more favorable circumstances which preceded, were not thought of, and which should have been abandoned when the reasons occasioning them ceased to exist. The light which historical investigation may throw upon the subject will disprove the charge that our church is bigoted and exclusive, and show that she has aimed at an extended union of all who love the Saviour in the belief and avowal of the great principles of evangelical truth. The men who framed the standards of our church were ahead of their own age, and we sometimes think they were in many respects ahead even of ours. We may certainly gain much by ascertaining what were their views and principles, and we may find that we approximate nearer to the truth as we come nearer to them. Like the ropemakers, we may take for our motto, "Though we go backward, yet we advance."

But enough has been said to show the importance of the objects which this society has in view, and the facilities which its organization affords for successfully promoting them. Should it please the members of this Synod individually to give their assistance in its efforts, and should this venerable Court recommend it to our churches, one of the principal ends we have had in view by this address will have been accomplished.

ANSWERS TO THE QUESTIONS OF S.

WHICH WERE PROPOSED IN THE OCTOBER NUMBER OF THE BANNER, 1855.

Questions Second and Third.

WHAT is implied and what is to be done at the installation of a Ruling Elder? Suppose he comes certified from a sister congregation, must he be elected by the people and installed before he can act as a ruler over a congregation?

The ruling elder is an office-bearer in the church of the living God. He belonged to the Old Testament economy. He was in the Church when our Saviour was upon the earth. There was in every synagogue a court composed of elders. The Christian Church was formed on the model of the synagogue, and the office of the ruling elder passed into it. We find it there, from the very first organization of the Church, Acts 14 : 23. They had ordained them elders in every church. Other proofs in abundance could be cited, but I

will dwell for a little on this one. We think that the ruling elder is here particularly meant. The expression in the original, points to this, and, as we believe, proves it. The words are χειροτονησαντες δε αυτοις ωρεσβυτερους, when they had constituted or ordained elders by suffrage, or by lifting up or stretching forth the hand. By turning to Titus 1 : 5, we find that where ministers are the agents, and there is no suffrage of the people, a different word is used. It is καταστησις, to ordain or constitute without any choice by the people. The context shows that these elders whom he was to ordain were preaching elders or bishops.

Our blessed Lord "ordained twelve," Mark 3. The word in the original is επιησε, which means to appoint or constitute. There was no suffrage of the people here. In the Epistle to the Hebrews, 5 : 1 ; 8 : 3 ; "For every high priest is ordained for men, and ordained to offer gifts and sacrifices." Here God himself is the ordainer, and there is no human suffrage.

The Apostles also ordained men to the office of the Ministry without any suffrage. It is well known also, that Presbyteries, by their own authority, ordain licentiates without the suffrages of the Church.

Now in the verse under consideration, in the ordination the suffrage of the Church seems to have been taken. "They ordained elders in every church."

The original word χειροτονησαντες, *ordained*, among the Greeks included two ideas, the choosing by suffrage, and the appointing or constituting. Hence we conclude that the churches chose suitable men for ruling elders, by lifting up the hand, and that then Paul and Barnabas ordained them to that office. The elders, therefore, which they ordained in every church were ruling elders.

The same point may be established from 1 Tim. 5 : 17. Let the elders that rule well be counted worthy of double honor, *especially* they who labor in word and doctrine. The word *μαλιστα*, *especially*, marks a distinction between the two classes of elders, viz. : ruling and preaching elders, just as it does in 1 Tim. 5 : 8 ; "If any man provide not for his *own*, and *especially* for those of his *own house*, he hath denied the faith." "His own," in the first part of the verse, must be understood of his relatives in general, or in a more extended sense, his species, or the whole human family. By his "own house," are meant, no doubt, his own immediate family. Now every man is bound to make, as far as practicable, some general provision for his connections at large, and others who may be in indigent circumstances. But he is under special obligations to make provision for his own *immediate family*. This is obviously the sense of the passage, and the word *especially* makes an emphatic distinction between two different classes of men.

It is manifest that in the Church there is need of such an office as that of the Ruling Elder. The pastor has many duties to perform : he must prepare for the pulpit, visit the sick, store his mind with literature, attend upon the judicatories of the Church, and

therefore requires assistance both for the better knowledge of his congregation and for its government.

When elders are wanted in a congregation the Session must give notice of the fact, and appoint a time for the congregation to assemble and elect men, who, if qualified, may be ordained to the office of the Ruling Elder. The Session may, at a Congregational Meeting, duly called, and organized for this express purpose, present to the meeting, through its chairman, its nomination of such members of the congregation, as in its wisdom, it thinks best qualified; but the congregation is not bound by this—though it ought to show great respect to the judgment of its Session—and may nominate and elect others. When an election has been held and individuals have been thus called by a congregation, a time is appointed by the Session for their examination. Should the examination prove satisfactory, the Session notifies the congregation of the fact, and that, at such a time, if no valid objections be made, the ordination and installation will take place. The Session must sit at a publicly appointed time and place, to hear and judge such objections as may be offered. On a day appointed, should no valid objections have been interposed, the Session, regularly constituted in the name of the King and Head of the Church, Jesus Christ, our Lord, shall proceed to the ordination and installation. The pastor presenting the candidates to the congregation and stating that the examination has been made and sustained by the Session, proceeds to ask the questions contained in the Formulary for the ordination of ministers and elders. These having been answered in the affirmative, the minister, by solemn prayer, ordains the candidates to the office of the Ruling Elder, and installs them over the congregation.

The question relative to the mode of the ordination of the Ruling Elder, whether by prayer simply, as above stated, or by prayer with the imposition of the hands of the Session, is one that need not here be discussed. The above stated mode is that of the Reformed Presbyterian Church, and, it is believed, of all the Presbyterian Churches generally. In the writer's opinion it is the Scriptural, and therefore the correct one.

In the providence of God, it may occur that an elder finds it necessary to leave the fellowship of the congregation in which he was ordained and installed, and go to another. Has he a right, without any formal appointment thereto, to discharge the functions of the eldership in that congregation to which he has removed? No. The office of the Ruling Elder is permanent. When a man has been ordained to it, he is always a Ruling Elder, unless regularly deposed. But he has not a right, without having been duly called thereto by the congregation and installed, to discharge the functions of his office in the congregation in which he has gone to reside. This is evident, from the principle that it belongs to a church to say who shall represent it and bear rule over it. The church, however, may choose, in the usual way, such an elder to be its elder, and then, at an appointed time, he must be installed over it. The pastor of

the congregation does this as the organ of the constituted Session, by proposing to him the questions contained in the Formulary, and by prayer. Of course, it is understood that the prayer contemplates the idea of installation only, not ordination. C.

(To be continued.)

THE DOINGS OF THE OHIO PRESBYTERY.

THE stated clerk of the Presbytery was instructed to forward a synopsis of the proceedings of their late meeting for publication.

The sessions of Presbytery were held in the Cedarville Church. Rev. J. A. Crawford opened Presbytery with prayer, after which the roll of Presbytery being made out and the minutes of the preceding meeting read and approved, Presbytery had a recess, in order to hear Dr. Wilson's sermon, on the best means of securing an efficient ministry for the Church. The Doctor preached an appropriate and timely discourse from Exodus 2 : 9, from the following words: "Take this child away and nurse it for me, and I will give thee thy wages."

After which the Presbytery attended to unfinished business. The committee previously appointed to report to Presbytery the *most efficient means* to prepare an efficient ministry for the Church, not being in readiness to report, were continued, with instructions to be in readiness before the meeting of General Synod.

William H. Reid and R. McMillan, theological students, each delivered specimens of trial on subjects previously assigned, which were unanimously sustained by Presbytery. J. M. M. Wilson, another student, for some time past under the care of Presbytery, was present, but on account of indisposition was excused from delivering his trials assigned. These young men were examined on the inspiration of the Scriptures. Answers were satisfactory. They were instructed to read President Edwards on Redemption, for examination at the next meeting of Presbytery, in September next. Additional trials were also assigned to each of them.

The following scale of appointments to supply the vacancies under our care were made as follows :

Utica, Rev. G. McMillan, first and second Sabbath in June; Rev. Dr. Wilson, second and third Sabbaths in July; Rev. Dr. Herron, second, third, and fourth Sabbaths in August, and dispense the Supper; Rev. J. A. Crawford, second and third Sabbaths in September.

Richland.—Rev. Mr. Cooper, first, second, and third Sabbaths in May, and dispense the Supper; Rev. G. McMillan, third and fourth Sabbaths in June; Rev. J. A. Crawford, third and fourth Sabbaths in July; Rev. R. Patterson, third and fourth Sabbaths in August; Rev. Dr. Wilson, first and second Sabbaths in September.

Rev. H. McMillan was appointed to visit Tennessee between this and the next meeting of Presbytery; time optional. Arrangements were made to supply the pulpit of Mr. McMillan, when in Tennessee.

A committee being appointed to confer with Dr. Bratton about his becoming a student of Theology under the care of this Presbytery, reported as follows:

Your Committee, appointed to confer with William Bratton, M. D., on the subject, report: That they have discharged the duty assigned to them. Dr. Bratton has been before them. He expresses a strong desire to carry out his original intention of preparing himself for the service of God in the work of the holy ministry. The Committee unanimously recommend that Dr. B. be recognized as a student of theology under the care of this Court; that in the meantime he be directed to prosecute his studies under the Rev. H. McMillan. That as soon as practicable for him he repair to the Theological Seminary, and that if at all possible for him (and he agrees himself with the Committee, that if so he will), he will enter the senior class of some respectable college, and graduate before requiring Licensure.

Respectfully, &c.,

WM. WILSON,
J. A. CRAWFORD,
H. McMILLAN,

Committee.

The Report was adopted.

The following delegates were appointed to attend the General Synod: Ministers—Rev. G. McMillan, Rev. J. A. Crawford, Rev. Dr. Herron, Rev. H. McMillan, Rev. Dr. Wm. Wilson. Ruling Elders—Thos. L. Ramsey, John Aikin, of Tenn., John Miller, William Taylor, John Reid, of Utica. Alternates—Jas. Cook, J. C. Nisbet, J. C. McMillan, Peter Gibson, James McCune, Rev. E. Cooper, Rev. R. Patterson.

The next meeting of the Ohio Presbytery will be held in Cincinnati, Grace Street Church, September 16th, 7½ P. M.

E. COOPER,

Clerk.

REFORMED PRESBYTERIAN CHURCH, TENNESSEE.

GARRISON, March 15th, 1856.

The congregations in Lincoln County, Middle Tenn., and in Blount Co., E. Tennessee, were visited by the writer, in the months of October, November, and December last. Believing it will be interesting to most of the readers of the Banner to know something of the condition of the brethren in those southern localities, and the importance of those organizations in the centre of the Southern States, where the Church may and ought to bear a testimony against the evils of slave-holding in their own territory. Wisdom is profitable to direct in this, as well as in every other duty, the Church, or the ministers of the Church, have to perform. It is not wise, in passing through the southern or slave-holding States, nor does faithfulness require the minister to seek opportunities to expose the great evil of slave-holding as a physical, political, or moral evil. There are few who have any claim to intelligence but admit, in

their cool moments, all you ask. It is often found that by prudent and wise use of the Word of God, the sword of the Spirit, the stoutest and most resolute advocates evidence their conviction that it is an evil of great magnitude. They do not like to be considered opposers in any respect of the *Bill of Rights* prefixed to the Articles of Confederation. Life, liberty, and the pursuit of happiness, are the inalienable rights of man, which all are bound to maintain who expect to perpetuate the blessings our fathers politically have so happily asserted. Christianity will have a diffusive influence by means of the circulation of the Bible, and the wise and faithful administration of Gospel ordinances, until all of every color and clime shall enjoy these inalienable rights. The truth is mighty, and will sooner or later prevail.

In Middle Tennessee, Lincoln County, there are about thirty communicants in connection with the Reformed Presbyterian Church. This congregation has been organized perhaps more than forty years, and for that length of time has maintained the distinctive principles of the Church; and that without the stated ministry excepting from the year 1828 to 1833, during which time the writer ministered stately in that congregation. In that period there were nearly one hundred communicants added to the congregation, and a number were removed by death and emigration, leaving in 1833 upwards of one hundred and twenty communicants. Since which time, perhaps a visit seldom oftener than once a year has been enjoyed by them. Before my short visit last fall, the Rev. H. A. McKelvy, of Walnut Hill, had spent some time with them, about a year previous to my arrival among them. With the dispensation of ordinances so seldom, and by emigration principally to Indiana and Illinois ever since 1833, their number is reduced to about thirty communicants, as above stated. They are a people who know the principles of the Church, and deserve much credit for their faithful adherence to and consistent maintenance of them. With them I spent several Sabbaths, and held an examination of the congregation embracing the communicants and baptized youth, with the privilege offered to any others who desired to attend. The Session ordained to the office of Ruling Elder, two of their number, viz., A. E. Moore and Thomas Wyatt, and the dispensation of the Sacrament of the Supper was also attended to. There was good attendance by the neighbors in the vicinity, and some of them appeared much interested, even slave-holders, some of whom were present on the day of communion, and gave respectful attention. Slavery is on the increase in the vicinity of our people in that locality as to numbers; and how long the cause of God and the rights of man may be maintained there without molestation is uncertain. Our people are much respected for their fidelity and consistency, even by those of a different practice. Provision, it seems to me, should be made by the Church, to supply these people annually, or semi-annually, if not permanently, as long as the brethren remain there, with the dispensation of Gospel ordinances. Supplying them regularly with

ordinances would, no doubt, be the means of increasing the number of members and witnesses for the whole of a covenanted reformation; and the community, no doubt, would be greatly benefited.

The organization in East Tennessee, Blount County, which was obtained about the year 1824, is still preserved. Much interest was taken in accommodating our people with the use of their churches by the Associate and Old School Presbyterians during the late visit. By these brethren there was an interest seemingly taken in us as though their cause and ours was one and the same, by their regular attendance on the public dispensation of ordinances, with the exception of scaling ordinances. With the exception of one Sabbath, the public services were held in the Associate and Presbyterian churches. The communion, and all the services usually connected therewith, were in the Associate Church, at Big Spring Meeting-house. The audience on the several Sabbaths was large, attentive, and apparently much interested. The few members which are connected with the Reformed Presbyterian Church there feel and act with a view to preserve the organization of the Church in East Tennessee. An additional Ruling Elder was ordained with this view, viz., Mr. Charles Shaddon. While they remain in Tennessee, their purpose is, if possible, to maintain an organized condition. There are many in the country around who may esteem it their privilege and duty yet to identify themselves with the cause of Reformation, and thereby become witnesses for the whole of the attainments of the Church, and of the *rights* both of *God and man*. Slavery is not on the increase in East Tennessee, and public sentiment is in favor of freedom, presenting a favorable opportunity to the Church to witness publicly against the great evil of slaveholding, without any fear of interruption by those involved in the evil.

E. COOPER.

MEETING OF SAHARANPUR PRESBYTERY.

MY DEAR BROTHER,—At the request of the Saharanpur Presbytery, I am happy to send you a brief account of its last meeting. This meeting has been deferred for some time that the two missionary brethren expected from America might be present. On the Tuesday and Wednesday after their arrival, 18th and 19th December, a most interesting meeting was held. Two names were added to its roll of membership, making in *heathen India* a Presbytery containing *five ordained ministers* in connection with our little branch of the New Testament Church. You will not need to be assured that the brethren who were added to the Presbytery at this meeting rejoiced in the privilege of participating in the exercises of such a court immediately on their arrival at the field of their anticipated labors. How different from the reception our dear pioneer brother met with on his entering this same field! And the former members of Presbytery were not less gratified in the prospect of additional religious society, and of assistance in the prosecution of the

work which has most deeply absorbed their interest and their labors for so long a time. The self-denying efforts of dear brethren in America, through whose instrumentality these privileges are enjoyed, were not forgotten in our feelings of gratitude; but more especially, we trust, did we remember with deep and sincere thankfulness the goodness of Him who is the source of these and all other blessings. And now that our Divine Master has imparted blessings which we have all earnestly desired and prayed for, O may we improve them to the utmost! Let us not now recline back as if all that is to be desired is now attained; but forgetting the things that are behind let us press *forward*. I like Dr. Duff's idea, so forcibly expressed in his last farewell at Edinburgh, that we ought not to be satisfied when we have gained one advantage, and recline back into inactivity, but we should make one advantage only a stepping-stone to further conquest. There is no limit to the divine power and willingness to bless. Let us expect, and pray, and *labor* for yet far greater things.

Another most interesting thing connected with this meeting of the Presbytery was its licensure of one from among the heathen to preach the everlasting Gospel,—the first event of the kind and one of no slight importance, which, so far as I know, ever occurred in connection with the Reformed Presbyterian Church. The licentiate, T. J. W. Wylie, having previously delivered, with cordial approbation, all his trial discourses before Presbytery, in view of licensure, he was at this time examined only in the original languages of Scripture, and passed what I think may be called an excellent examination. To see one of his nation show the proficiency in theological studies that he exhibits is truly most gratifying. An evening was appropriated to his formal licensure, when nearly all connected with this station were present, forming quite a respectable congregation.

In connection with his licensure, Rev. J. R. Campbell addressed him in a most appropriate and touching manner, in regard to his obligations, his responsibilities, and his privileges. You may guess what emotions the address and the occasion produced. The licentiate, seems to be a meek, humble man, with much of the spirit of his Divine Master. He has lived an exemplary life, as a ruling elder, for some years, and promises to be, in the ministry of the Word, “a workman that needeth not to be ashamed.”

Two other students of theology, J. N. McLeod and Gilbert McMaster, delivered discourses, as specimens of improvement, which were highly creditable both to students and teachers. A third, Issachar, having applied to be received under the care of Presbytery, as a student of theology, his request was granted. He is regarded as a man of superior talent, and discourses unusually well in the Hindustani.

So we have a Presbytery here of tolerable size, under the charge of which are a licentiate and three students of theology. There are also here three other young men, Hugh McMillan, George H. Stuart, and John B. Dales, who will, in a short time, Providence

permitting, enter the theological class; and also thirteen other orphan boys, of ages varying from sixteen to three, some of whom will, we hope, in a few years be prepared to do something towards the spread of the Gospel in this land. But no one can contemplate the amount of instruction, religious and secular, imparted to those youth in the Orphan School and Theological Class, and to many others who are now filling important positions in the community around, or in other missionary stations, and know that nearly all this education was received at the hands of two or three humble missionaries, without being thoroughly and almost painfully convinced that their office is no sinecure. But we have great reason for thankfulness that they have been enabled to do so much. With God's blessing in answer to the prayers and efforts of his people, who will dare to predict the amount of good which may yet be done through the instrumentality of these youth for the enlightening of benighted India. O, let us earnestly pray and labor on!

At this meeting of Presbytery, Rev. Mr. Caldwell was released from his pastoral charge of the Church at Saharanpur, as he had been appointed to commence missionary operations at Roorkee; and Rev. J. R. Campbell was requested to resume the pastoral charge of the congregation which he held previously to his visiting America. Messrs. Caldwell and Woodside were authorized to organize churches at their respective stations. Mr. Woodside has organized a Church at Dehra, and Mr. Caldwell will probably soon organize one at Roorkee, where he is now laboring. The promising prospects of this new station are, I believe, already known to the readers of the Banner. So our Presbytery is not only strengthening her former position, but pushing her conquests yet further into the enemies' territories. O, may Zion on every side lengthen her cords, and strengthen her stakes, and stretch forth the curtains of her habitations, until within her ample folds shall be included all the families of the earth!

W. C.

SAHARANPUR, 24th January, 1856.

ACKNOWLEDGMENT.

THE Home and Foreign Missionary Association of the First Reformed Presbyterian Church, Pittsburg, beg respectfully to acknowledge the receipt of twelve dollars through MISS MARY JANE BOYD, being the proceeds of a quilt of the most beautiful and elaborate "Mosaic" work, executed by MISS LETITIA M'FANN, of Harstown, Crawford County, Pennsylvania.

The lady to whom this piece of exquisite seamstressy was presented desires to express her grateful acknowledgments to the kind, considerate, and benevolent donors.

JOHN DOUGLAS,
President of the Association.

LETTER FROM REV. J. CALDWELL.

ROORKEE, January 25th, 1856.

MY DEAR FRIEND AND BROTHER :—

* * * * *

Before this reaches America you will have heard that we have occupied this place (Roorkee) as a missionary station. About three weeks since I removed hither with my family, and have now got our domestic arrangements nearly completed. I hope in a few days to commence a vernacular school, to which will be added, in a short time, an English department.

The native population of this place, at present, compared with that of Saharanpur, is quite limited, not being above ten or twelve thousand souls. There are, in the immediate neighborhood, however, some eight or ten pretty large towns, some of them more populous than Roorkee itself, which will afford ample scope for missionary operations. I hope in the course of this year to have a building erected which will answer the double purpose of a School House and Native Church. The cost of this will be, I think, about two thousand dollars, a large portion of which I hope to raise by subscription, in this country. I intend, if spared, to apply also directly to some of my friends in America. We hope we shall yet succeed in purchasing the dwelling I at present occupy here. The owner, a Mr. Powell, of Saharanpur, sold it to us, as far as mere verbal contract goes, for about one thousand dollars, but again receded from his bargain. Notwithstanding, as I have just mentioned, there is a hope that we may yet get it into our own hands. If not, we must build mission houses, which will be a very costly business; two mission houses, with their appendages, would cost at least five thousand or six thousand dollars. At present, the owner of the house I occupy lets me have it for thirty-five rupees (about seventeen dollars) per mensem, we making all the little repairs required, such as replacing window glass, &c.

You may have learned that it is intended to have one of the new brethren also stationed here next year, and we trust that before the end of another twelvemonth, another missionary or two may be sent from America. Two foreign missionaries are indispensable at each mission station.

Yours affectionately,
J. CALDWELL.

LETTER FROM REV. J. R. CAMPBELL.

MISSION HOUSE, SAHARANPUR, January 19th, 1856.

MY VERY DEAR BROTHER STUART :

At an early hour on the morning of the New Year, we were favored with your very kind and interesting note, written inside and out, of the 5th November. It soon went round the circle of the mission, and was read by all with great pleasure. We were glad to see that you had returned in safety to the City of Brotherly Love,

and to the bosom of your own family. As your labors were so abundant while abroad I can hardly hope that the trip would be beneficial to your *bodily* health. *Spiritual* health and refreshment, by meeting and communing with so many sanctified minds, have I hope been the result. It must be cheering to observe the spread of evangelical sentiments and Christian zeal in other lands and to see the general harmony that prevails among Christians in different parts of the world on all the grand and essential points of a common Christianity. We have read the outlines of your addresses in Paris, and Belfast, &c., and have been delighted with them. However the French and English may stare when they hear of the progress and extent of the United States, and of the elevated position you enjoy among the nations of Christendom, they cannot deny *facts*, calculated to lower their pride and to lead them to respect what they have been accustomed to despise. Such visits and gatherings of Christians on the basis of an evangelical alliance, when conducted as they are in a spirit of paternal love and respect, must be both interesting and profitable at such a time as this, when Christians are called upon to unite, and present a powerful front to the foes of the Gospel of Christ, Popery, infidelity, and idolatry. These have still to be overcome by "the sword of the Spirit and by the blood of the Lamb." It is only a *united* Church, under the banner of Messiah the Prince, the Captain of our Salvation, that will be honored by a complete and signal victory. You see how the Saviour prays that his people may be one, in order that the world may believe in his mission of mercy and love, and trust in his salvation. John 17 : 21, 23. Everything, therefore, that has a tendency to heal the breaches of Zion, and to unite the children of God, scattered abroad, must meet with his gracious approval. But there is no need of making these remarks to you. You know the truth of them both theoretically and practically.

The new brethren arrived here more than a month ago, and our spare moments were then so fully occupied in conversation with them, and in attending to Presbyterial business at the time of the departure of the last mail, I found it impossible to write to you as I had intended. We are much pleased with what we have seen of our new missionary associates. The arrangement for the present has been for Brother Herron to reside at Dehra, as, being a single man, he can do so in the large mission house with Rev. J. S. Woodside. Brother Calderwood, remains here, while Brother Caldwell has gone to Roorkee, assisted by the Catechist, John N. McLeod. This promises to be a very interesting station, and being in our immediate neighborhood, we have long had a desire to occupy it as a missionary field. Mr. Lowrie had given us his sanction to do so, in case it could be done without drawing on the Board's funds. This we hope to do through the liberality of our Christian friends in India, and with some assistance from the funds of our own Board of Missions.

It was important that this post should be taken up at once, and we never felt so well prepared to do so, as on the arrival of the

new brethren. Mr. Lowrie suggested, that one of the new missionaries should accompany one of the elder brethren to Roorkee, but this would have involved the expense of erecting two dwellings there, instead of one,—a thing for which we were not at present prepared. Roorkee by and bye will afford a wider field for two missionaries than Dehra, but this can be arranged in a year or so, as may be thought best.

We had a very interesting meeting of Presbytery lately, at which Theodore was licensed to preach the Gospel, and the other students delivered specimens of improvement in theology, &c. They are all very promising young men. Would that we had many more such under our care.

You will be as surprised to hear as I am pleased to tell you, that Thomas Orr, who left us last summer and joined the Mahomedans, has sent us a letter, filled with sentiments of deep and penitential sorrow for what he has done, and promises of a new course of conduct for the future. He has left the Mahomedans, and is now living in Dehra, near Brother Woodside. I trust his eyes have been opened to see his sins; but it would not be safe to trust him again, until his professions have been long proved to be sincere. I wish I had time to send you a translation of his letter. He says:

“Since I denied my Lord, and committed the most awful and heinous sin, and proved myself unworthy of the Christian name, the Almighty, for the abuse of his favors, has visited me with disease and continued afflictions, so that I have not had a day’s health ever since. My heart has been constantly uneasy. Grief has devoured my soul. Conscience has gnawed within me, and uneasiness and sorrow have wasted my flesh, so that I am like a dry and rotten stick. I now lay myself down at the shadow of your feet—confessing that I have sinned against heaven and in thy sight, and am not worthy to be called even your slave; make me as one of your hired servants. For Christ’s sake forgive my faults. Let the straying sheep return to the fold. The Lord Jesus has said: ‘Forgive seventy times seven.’ My situation is like the one spoken of in 2 Cor. 2 : 6–8: ‘Sufficient to such a man is the punishment which was inflicted of many, so that contrariwise you ought rather to forgive him, and comfort him, lest perhaps such an one be swallowed up with overmuch sorrow. Wherefore I beseech you that you would confirm your love toward him.’ I trust the Lord has accepted my repentance, for I now find comfort to my soul, and easiness to my heart, which was not the case before. O sir, God knows that I did not for a moment believe that false religion to be true. I never was in heart a Mussulman. Yet, I confess I did wrong; and now I send to the Mahomedans in Saharanpur a full confession of my apostasy from Christianity and my sorrow for it, as well as a renunciation of Mahomedanism forever, which I wish to be read out to the people in the city. I am very sorry, dear sir, for having displeased you, and forfeited all my title to your regard. You did much for me, and you respected and loved me

more than others, even as a father. O pardon me, and pray for me, &c." In this way he writes, and I hope grace may yet do much for him, and that the whole may be overruled for good to the cause here. The triumph of the Mussulmans was but short in his case.

We are all very well here, and all goes on as usual. I have made out a list of the boys in the Orphan School—shall send some account of them soon. There are four boys who have parents living, but poor Christians, and they have been made over to us till of age. If subscribers would like, I would put them down to them as beneficiaries. In haste, but ever affectionately your brother,
J. R. CAMPBELL.

NOTICES OF NEW PUBLICATIONS.

THE ARTICLES OF THE SYNOD OF DORT. Translated from the Latin, with notes by the Rev. THOMAS SCOTT, D.D., with an Introductory Essay, by the Rev. SAMUEL MILLER, D.D., late Professor in the Theological Seminary, Princeton, N. J. 12 mo. pp. 260. Presbyterian Board of Publication, 265 Chestnut Street, Philadelphia.

The Synod of Dort occupies a most prominent and important place in the History of the Church of God, as is well said in the introductory essay. It was not merely a meeting of the select divines of a single nation, but a convention of the Calvinistic world, to bear testimony against a rising and obtrusive error. We are glad to see a reprint of this valuable book issued by the Board. Besides the "Articles of the Synod," we have here a history of the preceding events, and a very valuable production also in the essay of the late Dr. Miller. No student of Church History should be without it.

THE TRIAL OF THE WITNESSES OF THE RESURRECTION OF JESUS. By JAMES SHERLOCK, D.D., Bishop of London. To which is added "The Sequel of the Trial." 12 mo. pp. 214. Philadelphia: Presbyterian Board of Publication, 265 Chestnut Street.

Bishop Sherlock's work on the "Trial of the Witnesses," is not only generally known but well appreciated. Besides an extended European circulation, it has in former editions been well scattered among the religious portion of our own land. The Board presents another edition to the public; and from the clear type, and fine paper, in connection with the merits of the book itself, it will no doubt soon be disposed of.

THE CHILD'S STORY BOOK. By COUSINS MARTHA AND MARY. 18mo. pp. 119.

This is a beautiful little book for youth. It contains twenty-three short narratives, and is illustrated by quite a number of woodcuts. It will do good for the class for whom it is designed.

WANDERINGS OF A PILGRIM. By D. A. HARSHA, author of "Immanuel's Land," &c. pp. 116.

A beautiful little volume for children, in six chapters. It describes the Christian Pilgrim from the commencement of his journey till the passage over Jordan. It is got up in a very handsome

style, with gilt edges. Parents should by all means place this little gift in the hands of their children.

OBITUARY.

AT her residence, in the City of Pittsburg, on the 21st of September, 1854, and in the 23d year of her age, MRS. MARTHA FLOYD, departed this life.

The deceased was eldest daughter of Mr. Thomas Floyd, merchant, in Chicago, and long a Ruling Elder in the Reformed Presbyterian Church. Though in her 15th year, by death, she was deprived of the care and religious training of her amiable, affectionate, and religious mother, yet the lessons of scriptural piety which she had received from maternal duty and affection, and cultivated afterwards by paternal care, were ever present on her mind. From her childhood she was taught the Scriptures: and these, accompanied by the Spirit of God, made her wise unto salvation.

In the 18th year of her age she publicly joined herself to the Lord, in the Reformed Presbyterian Church, Bethel, Butler County, Pennsylvania, under the ministry of the late lamented Rev. Josiah Hutchman. At that time Mr. Thomas Floyd resided in the bounds of the Bethel Congregation; and while acting as a ruling elder in conjunction with his beloved pastor, he had the happiness of seeing his eldest child occupying, with him, a seat at the table of the Lord.

In the spring succeeding her public profession of religion, and becoming a communing member in the church, she removed, in company with her father and the other members of the family, to the City of Chicago, where she resided under the care of her devoted father till 1851, when she was happily joined in marriage to Mr. William Floyd, merchant of the City of Pittsburg. Happy union, though of short duration; its foundation was mutual love and affection, while the minds of the parties were alike imbued with the grace and love of God. Her husband was a member of the First Associate Reformed Church, Pittsburg; and she did not suppose that the difference between the Reformed, and Associate Reformed Churches in Pittsburg, were so great as to separate her in church fellowship from her beloved husband; in consequence of her feelings and perceptions of duty, she joined in communion in the Associate Reformed Church, now under the pastoral care of Rev. Dr. Aiken; and in the communion and fellowship of said church she lived till released from the church militant. Her connection with the Associate Reformed Church commenced in 1852; and although well satisfied with the ministrations of the sanctuary and other religious services, yet she always cherished an undiminished attachment to the church of her "fathers."

The year 1854 witnessed many scenes of suffering and sorrow in the City of Pittsburg. The Asiatic cholera, the fell destroyer of human life, cast the pall of death over the devoted city; and the subject of this notice fell as one of its victims. A few days before her decease, and while the cholera was making frightful

ravages in the city, and many were fleeing from the threatened danger, her husband, whose business confined him to the city, proposed to remove her and their infant son to a country residence of a friend; but her affection for her husband overcame all thoughts of personal safety. She trusted in her covenant God, and answered his proposal in the language of Ruth to her mother-in-law, Naomi, when she proposed that Ruth should turn back to the land of Moab: "Entreat me not to leave thee, or to turn from following after thee; whither thou goest I will go; where thou tarriest, there will I tarry; thy God shall be my God; and thy people shall be my people."

Though during the latter years of life she exhibited the impress of the exalted Redeemer, yet her last moments, in a most striking manner, revealed her heavenly-mindedness. Suddenly seized at the midnight hour, and called to grapple with the last enemy, death; while her afflicted husband and many other friends surrounded her dying bed in confusion and tears, she was calm, resigned, and cheerful. The sundering of the tender ties of nature between an affectionate mother and an only child to be left in the world; the sundering of the marriage bonds between a loving wife and a beloved husband; the leaving all her relations, child, husband, father, sisters, brothers, and all her associations on earth, was in her case a signal triumph of faith. While agonized in body, her spirit triumphed over every obstacle. At her request the 23d Psalm being sung, she appropriated its promises to her own case; stating that though she walked through the dark valley and shadow of death, she feared no evil; her Redeemer being her rod and staff to support and comfort her. She committed, in solemn prayer, her husband and infant child to the keeping of her covenant God. And not forgetful of Zion's welfare, she left it as her dying request that if God would spare her son, that he be trained up for the ministry of the Gospel of God. Thus she gave back to God, and to be employed in his service, the gift he had bestowed; and having commended all her relations to the God of her fathers; and as the time of her decease drew near, she desired her affectionate farewell to be tendered to her beloved and affectionate pastor, remarking that on the next Sabbath her seat would be empty in the sanctuary below; but she trusted that she would be employed in higher strains with her dear Redeemer in the enjoyment of an eternal Sabbatism in the upper sanctuary. After her religious exercises, thus mentioned, were brought to a close, and a few minutes of calm, patient waiting for the salvation of God, her gentle spirit forsook the tabernacle of clay, to be employed in the full fruition of heaven. From the first indication of the attack, twelve hours only was she detained in her passage across the Jordan of death, or in grappling with the last enemy of man's happiness. "Blessed are the dead that die in the Lord," &c.

As opportunity was afforded, she was actively employed in her place in aiding in every good work. The Sabbath School, the Bible and missionary associations engaged her attention, and commanded her respect.

The estimation in which an individual is holden by immediate associates being generally a good commentary on human character, I subjoin some extracts from the action taken at the time of her death, by the Female Missionary Society of the First Associate Reformed Church, Pittsburg.

“Whereas, it has pleased our Heavenly Father to take from us, in the all-wise dispensation of His providence, our beloved sister and fellow member, MRS. MARTHA FLOYD; Therefore,

“1st. *Resolved*, That we bow in submission to His will, and recognize His hand in this bereavement, which we feel, and which has fallen so heavily on the circle of her friends and acquaintances.

“2d. *Resolved*, That in the amiable deportment and consistent character and conduct of the deceased in all the relations of life, and more especially in her calm, peaceful, and happy death, we have abundant evidence of the genuineness of her profession of faith in the Saviour, ample ground for the assurance that the change to her has been one of unspeakable gain; and that she now rests in the enjoyment of the glory of Him whom she loved and trusted while here.

“3d. *Resolved*, That the suddenness with which she was called to depart and be with Christ, which is far better, admonishes us to be also ready, as we know not the hour when our Lord cometh, and to be diligent in our labors in His cause, that we may realize the blessedness of that servant whom the Lord when he cometh shall find so doing.”

C.

DIED, on Monday evening, January 21, 1856, in the sixtieth year of his age, WILLIAM McANLISS, of Big Beaver Township, Lawrence County, Pennsylvania.

The deceased was a native of County Monaghan, Ireland, where he received his early religious instruction, under the training of the Associate Presbyterian Church. Shortly after his immigration into this country, he connected himself with the Reformed Presbyterian Church, and continued in her communion till the time of his death. He was an honest, humble, religious man; a kind and affectionate husband; an indulgent father; a faithful supporter of the Gospel; a constant attendant on Gospel ordinances, and a useful member of the Church. His decease is lamented by his tender and delicate wife, and surviving children; the congregation with which he was connected, and a large circle of friends and acquaintance, who feel the loss, but who are reconciled to their loss by the many and strong evidences which they have in his life, and especially near its close—that their loss is his gain. His decease was mild and gradual. Of his situation he was fully aware. To the will of his Maker he was perfectly reconciled. Of death he entertained no alarm. Denied the opportunity of active service, he quietly exercised the passive graces, and calmly yielded his spirit to the hands of his Redeemer. As he lived, he died—in peace.

E. T.

January 31, 1856.

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